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ARCHÆOLOGICAL SURVEY OF CEYLON.

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NORTH-CENTRAL PROVINCE.

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ANNUAL REPORT,

1890.

BY H. C. P. BELL, C.C.S.,

*Archæological Commissioner.*

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Ordered by His Excellency the Governor to be Printed.

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ANATOMICAL SUPPLY OF

ORTHOPEDIC

ANATOMICAL SUPPLY

1890

BY J. G. F. BIRD, M.D.

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# ARCHÆOLOGICAL SURVEY OF CEYLON.

## NORTH-CENTRAL PROVINCE.

### ANNUAL REPORT: 1890.

#### PREAMBLE.

IN accordance with directions received from His Excellency the Governor Sir A. H. Gordon I proceeded to Anurádhapura on July 7, 1890, to commence the operations of the Archæological Survey in the North-Central Province.

As a first step, it was decided to utilize the small labour force at Anurádhapura on a thorough and systematic exploration of the jungle between defined limits (*e.g.*, the Inner and Outer Circular roads), with the preliminary object of ascertaining definitely what ruins still exist above ground. The excavation of likely sites can then follow with more economy of time, labour, and expense than under the irregular and spasmodic efforts hitherto employed.†

Such methodical exploration, if slow and barren of frequent startling discoveries, is the only sure means of satisfactorily carrying out that "complete survey and excavation of Anurádhapura" contemplated by the Ceylon Government.

For convenience of working and the approximate allocation of ruins met with (pending a detailed topographical survey) the modern town of Anurádhapura and the country immediately surrounding it were divided provisionally into conventional "areas." On a rough general plan such "areas" were, to start with, marked off and lettered A, B, C, D, E, F, G, X, Y.‡

Further, it was decided to work *outwards* from ground already cleared, partially excavated, and possibly surveyed. This area (X on the plan) covers the bazaar, the public offices, and official residences, together with "the park" which stretches north and embraces the Ruwanveli and Thúpárama Dágabas. It is bounded on the west by Basawakkulam tank and Mirisaveti Dágaba, and to the east by the portion of the Outer Circular road between Abhayagiri Dágaba and its junction with the high road (Puttalam to Trincomalee)—in short, the space within the Inner Circular road and beyond eastwards as far as Abhayagiriya.

It was hardly to be expected that ruins of much importance remained undiscovered in the forest and jungle between the Inner and Outer Circular roads. Nevertheless it appeared advisable, even with the prospect of results on the whole negative, to completely explore, once for all, the two-mile radius of country within the Outer Circular road.

#### EXPLORATION.

Exploration commenced on July 15§ with a gang of twenty coolies in charge of a kangany, who had gained some experience in such work under Mr. S. M. Burrows in 1886.

Obviously it was undesirable, with the very limited labour force at command (twenty coolies), to waste time in "parking" the forest and jungle examined. Parallel lines were, therefore, run through each area from 40 to 60 ft. apart, the undergrowth being cut and burnt on any ruins being met with so as to open them up for better examination.

Areas A, B, covering about one and a half square mile, lie east and west of the path which continues the "Sacred Road" northwards to the "Kuttam-pokuna" (twin ponds), touching on the right the Outer Circular road and on the left the base and east fork of the "Y road."

#### Area A.

A slice bordering the Outer Circular road had been recently converted into a cocoanut and plantain garden. The ruins which existed here have disappeared, or lie below the surface.

Within a distance of a few hundred yards west of this plantation are situated the "brick building"|| and "stone canoe" found by Mr. Burrows.

As the sites had not been kept open since, broad strips of the jungle were cleared so as to show up these and other ruins distinctly.

This "stone canoe" is put together with four huge single stones, the bottom being formed of four more slabs. Unlike the other large stone boats in Anurádhapura, which are slightly concave, this has straight sides. The entire "canoe" gives an outside measurement of 27 ft. 6 in. by 5 ft. 3 in., and inside is 3 ft. 3 in. in depth.

Not far north is the "brick building." The upper storey was seemingly supported on groined arches, and access to it gained by a flight of steps on the west side. The inner chamber of the lower

\* Embraces First, Second, Third Progress Reports (Sessional Papers XLIV., 1890; L., 1890; XXXV., 1891).

† Sessional Paper X., 1886.

‡ See Map of Anurádhapura, 24 chains to an inch (First Report; Sessional Paper XLIV., 1890).

§ First Report (Sessional Paper XLIV., 1890).

|| The only record of its excavation are the notes of measurement on a ground plan appended to Mr. Burrows' Report. The basement elevation appears to have been laid bare along two of the four sides, and the inner room dug out to a considerable depth (Sessional Paper X., 1886, p. 6).



storey had a single doorway facing south. Externally the building is recessed. On the outer walls the mouldings are repeated from basement to coping, and show signs here and there of the original plaster facing. The exterior brickwork depends for support on the grasp of sinuous roots striking down from trees growing on the top. The building is seemingly of the Polonnaruwa type and age.

Mr. Burrows apparently did not further press exploration here. There are other ruins adjacent and probably connected with the above. Of these, one is an imposing oblong building, 76 ft. 6 in. by 45 ft., which rested on forty tall monolithic pillars 15 ft. 6 in. in height. On the brink of a small *pokuna* a few fathoms north was found, almost completely buried, an inscribed slab dated in the 16th year of "Siri Sañg Bo Abahay," identified as Mahindu IV. (975-990 A.D.). A second ruin occurs some distance further north along and off the path towards the "Kuttam-pokuna." This building, rising on 36 pillars from a moulded basement of stone, stands within a brick walled enclosure.

In the extreme southern portion of area A, a little north-west of Abhayagiri Dágaba, are the sorry remnants of an ancient ruined stone bridge, which once spanned the Hálpanu-ēla. This bridge, 114 ft. in length, consisted originally of nine spans 6 ft. apart. Each span was formed of uprights united transversely by stone beams 15 ft. in length, upon which six or seven shorter beams were laid side by side lengthways. Its present chaotic condition and that of the smaller bridge over the Basawakkulam-oja forcibly illustrate the reckless destruction of ancient ruins even in recent years.

### Area B.

The strip abutting on the Inner Circular road was already cleared as far as the Basawakkulam mainchannel. It contains a few unimportant ruins, and the well-known monolithic stone cistern near the turn to Thúpárama.

North of the irrigation channel the forest for two hundred yards has been "chenaed" and partly planted. In this plot were found only some carved stones (*lingam*, &c.) and a square mound of brick *débris* 72 ft. by 64 ft. with two "dwarf" guard-stones evidently marking steps.\*

With the exception of one or two old wells, and a line of short 3 ft. piers in three rows, 9 ft. 6 in. wide, running east and west for 220 yards across the path to the "Kuttam-pokuna," the whole area B seems to be barren of ruins above ground up to a quarter of a mile radius of the Jétawanárama Dágaba.

As the portions in area Y cleared by Mr. Burrows in 1886 teem with ruins, it was natural to expect that the triangular piece of B formed by a line drawn from near the "Twin ponds" to the fork of the "Y road" would yield similar interesting discoveries. This hope has not been realized. Until the jungle has been thoroughly felled, it will be impossible to specify exactly all existing ruins; but it may be safely asserted that the ruins on this side do not approach in extent or importance those laid bare in area Y.

Situated about fifty yards south of the large sedent Buddha on the Outer Circular road is a fine monastery within spacious premises.† From the west boundary wall a straight street runs for nearly 100 yards due east between walls. Standing back on either side are two pillared buildings of 80 and 24 pillars respectively.

The street terminates at the remains of a stone revetted porch elegantly moulded. Thence access was gained into a square walled enclosure—the precincts of a viháre grouped with four smaller buildings, detached, and built off its corners, forming a quincunx ("five of cards") arrangement. The viháre was supported on 24 pillars standing on a basement, now buried, with stairs fronting west. The steps, with plain moonstone at foot, have on their risers the familiar carving of three squatting dwarfs, and are flanked by fine *makara* balustrades. The terminals or "guard-stones" are of the general design—cobra-hooded *doratu-pálas*. The four *pirivenas* (monks' residences) are virtually square and sixteen-pillared, with plain staircases.

South of all these ruins, at a distance of some two to three hundred yards, is to be seen an almost perfect specimen of the ancient stone wells of Anurádhapura. It has a shallow catchment basin 7 ft. square, and is built of monolith courses, so closely set and evenly adjusted as to present a smooth-faced shaft 3 ft. square absolutely plumb. These old-time wells are of all sizes, from the giant well at the back of "Maha Sen's pavilion" (mistermed) to the modest, though far better preserved, *lin* found nearly everywhere.

The area marked Y between the fork of the "Y road" and small patches across the Outer Circular road west and north were cleared by Mr. Burrows.

The ruins immediately adjoining the Outer Circular road (*e.g.*, the "Elephant stables," "Maha Sen's pavilion," both misnamed), and the large "stone canoe" had been divested of jungle some years previous to 1890. Until a reliable survey plan on a sufficiently large scale is available showing the true situation of each ruin it would be waste of time to attempt to deal further with this area. For the present, therefore, it may be treated like X, as surveyed and partially examined.‡

### Area C.

When areas A, B had been worked through the gang was transferred to the area marked C, a square mile in extent, lying between the Puttalam-Trincomalee road on the north, the "Ayton road" to the south, with the Malwatu-oja and the bund of Nuwaravewa tank to west and east.

The ruins of a very complete, and apparently ancient, Buddhist monastic establishment were soon struck.§ They are situated not more than one and a half mile south-east of the town. The small hamlet of Toluwila adjoins.

The *temenos* covered an oblong space almost a hundred yards square, and raised some feet above the surrounding ground level. A flight of broad stone steps, in the centre of each side directly fronting the cardinal points, with large plain guard-stones at foot, led into the premises through a porch.

\* A building is being put up here by the Theosophical Society near the path to the "Kuttam-pokuna."

† A plan was furnished (Sessional Paper XLIV., 1890).

‡ A description of the "streets" in part of Y, with a ground plan and some notice of other neighbouring ruins (*e.g.*, the stone canopy and "Gal-gé"), is given in Mr. Burrows' Report.

§ A rough ground plan of a portion of the ruins unexcavated was given in Sessional Paper XLIV., 1890.



Entering from the south, the eye is at once attracted by the burly back and shoulders of a sedent stone Buddha. The image faces north, and is on a mound approached from that direction by two, if not three tiers of steps. From the second tier run on either side rows of pillars (mostly fallen or broken off short) which probably sustained a brick fane enshrining the Buddha.

The image is admittedly the finest yet brought to light at Anurádhapura. In mere size (5 ft. 9 in. high, across knees 5 ft. 9 in.) it yields in height to the seated Buddha on the Outer Circular road, which measures 7 ft. 6 in.; but in other respects it surpasses all three statues of the Jétawanárāma ruins.\*

North-east of the image-house is a small brick dágaba (on a square platform) which bears signs of the ravages of both time and man. A deep shaft has been sunk down the centre, and whatever the treasure chamber held has long since been rifled.

To the left of the south steps is a viharé built on twenty-four stout rectangular pillars.

North of this, near the north-west angle of the temple enclosure, is a pillared circular ruin. Small guard-stones on the south show that the entrance was on that side. The columns are arranged in two concentric circles. Many other ruins lie outside the quadrangle.

Starting due south from the southern flight of steps would seem to run a "street" with a low wall on either side topped by a moulded coping. The street extends for over 300 yards, rising by one or two sets of steps until it strikes another quadrangular enclosure.

This admits to an open space some 70 yards square bounded by a line of rough stones placed in double rows—the usual plinth to limitary walls of the larger Anurádhapura monasteries.

In the centre is an artificial mound of stone and earth about 80 ft. square, on which are still two pillars of the building that surmounted it. A single plain guard-stone at the bottom of the mound, immediately facing the street, indicates whence the stairs rose.

Adjacent to this central mound at its corners are small ruins, and outside the walled enclosure others.

The entire site offers a promising field for investigation.

Exploration was steadily pursued during September by a small gang of Sinhalese villagers from Karambewa under their Vel-vidané (headman), who is well acquainted with the country round Anurádhapura. The examination of areas D, E, F (the sketch of country, in extent some two square miles, lying between the "Y road," the Inner Circular road, and the Outer Circular road to the west) was virtually completed in the autumn.

This wide tract embraces the Basawakkulam and Buláṅkulam tanks, and much tilth and fallow land. The jungle is generally of an exasperating nature, beset with *Euphorbia* and other thorny scrub, and only to be penetrated with difficulty. Reaches of low slab rock crop out frequently and add to the barren desolation.

Of ruins, except at the north-east corner of D (Jétawanárāma-Laṅkárāma area) and near Mirisavēti Dágaba, there are very few; and even these are comparatively unimportant—the so-called "palaces" excepted.

Some half a dozen of these secular buildings ("palaces") were discovered and cleared by Sir (then Mr.) J. F. Dickson several years ago, and by Mr. S. M. Burrows in 1885. One or two lie within areas E, F; but most hug the further side of the Outer Circular road.

Mr. Burrows has described them broadly:—

They are all alike in design, varying only in size and minor details. Each of them has a main entrance facing the east, opening on to a low boundary wall about 6 ft. wide, from which small flights of steps at the middle of the north and south sides lead into the inner enclosure. Each pavilion consists of two square platforms of nearly equal dimensions, raised about 2½ ft. from the ground level, the outside wall consisting of plain oblong slabs of granite; the two sections being connected by enormous slabs or landing stones, the largest of which weighs nearly 25 tons. In each case the eastern platform has no sign of pillars, while the western platform has about sixteen narrow columns. Each pavilion is furnished with a *pokuna*, or small bathing tank, and several annexes. It is presumed that the roof was of timber, as there are no remains of stone rafters.†

It will be more advantageous to deal with these buildings as a whole after a comparative study of their ruins has aided towards more definite postulation. Certain it is that they possess a distinct individuality differentiating them from the sacred buildings grouped round the large Dágabas.

#### Area D.

Between Basawakkulam and Buláṅkulam tanks are three or four detached clusters of ruins, enclosed within boundary walls—probably separate monasteries. The largest lies immediately north of Basawakkulam bund, and covers an area virtually 100 yards square. Within these enclosures are several buildings; but to determine their true number and relative positions it will be necessary to clear the whole of the thick jungle inside the boundary walls. Little remains above ground beyond pillar stumps and a few plain balustrades and guard-stones. All the buildings were rectangular.

These monasteries may have been of some importance, as they are quite cut off from the many which throng the precincts of the Ruwanveli, Jétawanárāma, and Mirisavēti Dágabas.

No other ruins are to be found in D until the Laṅkárāma Dágaba is approached, with the exception of a stone-based *Pillaiyār kóvil* close to Basawakkulam sluice—a sprinkling of small pillars dotting the tract of fields here and there below the tank—and a brick and mortar building, more than half buried, near the gigantic prone monolith (27 ft. long by 2 ft. square) on the west edge of the "Y road."

Bordering the west branch of the "Y road," from the Laṅkárāma Dágaba to the junction with the Outer Circular road at the "Tammattam-pokuna," ruins abound plentifully, running back west about 300 yards to rock hummocks.§

\* The Toluvila sedent Buddha has since been removed to the Colombo Museum.

† "The Buried Cities of Ceylon," 1885, p. 34.

‡ The Mirisavēti Dágaba is at the present time being elaborately restored by prison labour under the direction of the Public Works Department at the expense of a Siamese prince.

§ Mr. Burrows did some clearing here at two points, the "*Gal-gé*" and a "monastery" adjoining it on the south.



The entire patch of jungle containing these ruins was cleared during the last quarter of the year. This tract embraces the "*Gal-gé*" (rock-shelter) and three monasteries, which seem to have demarcated the extreme limit of the Jétawanárâma influence on the west—unless, indeed, they appertain to the smaller, though more contiguous Lan-káráma. Further west still is low-lying land below Bulámkulam tank.

When Mr. Burrows wrote in 1885 all the jungle was standing, with the exception of a narrow strip along the path leading to the "*Gal-gé*."\*

The ruins now opened out cover some 10 to 12 acres. Their general ground plan can be followed with a degree of certainty not attainable in the case of ruins exposed for years to the mercy of the elements and man.†

#### Monastery C.

South of the Outer Circular road, between the west pond of the two familiarly styled "Tam-mattam-pokunu," are the remains of some seven or more rectangular buildings within their own enclosing wall which abuts on "Monastery A" from the north.

#### Monastery A.

"Monastery A" occupied about six and a half acres of ground. The point of junction of the northern and eastern boundaries touches the "Y road;" along the west boundary is low land reaching to Bulámkulam tank; and down the irregular south side, besides similar land, is some rock and part of "Monastery B."

The outer boundary wall was constructed of two or three courses of smoothed slabs laid in double line, back to back. The enclosed area was then divided by double or single stone walls into lesser spaces required for suites of buildings.

Within the monastery walls are at least a score of ruined buildings, and a mound which may mark the site of a small dágaba. Close to the west outer boundary is a large *pokuna*, which furnished the main water supply for the monastery.

#### "Gal-gé" Rock.

Stretching along the east face of "Monastery A" (perhaps defining its limit on this side) lies the bare whale-shaped outcrop of gneissoid rock usually styled the "*Gal-gé*," or "rock-house."‡

The "*Gal-gé*" rock extends approximately north and south 120 yards, and on the east shelves down to a lower tier 40 ft. broad. Nowhere is it more than 25 ft. high. The rock is lined by prolonged grooves, 4 to 5 in. wide, extending along either side, and in places zig-zagging upwards from one to another.§ At the south end is a rock stairway. Some socket holes on the summit at the north extremity seem intended for wooden posts of an erection over a smoothed stone bed.

In the west face is cut the "*Gal-gé*" cave. A slice, 34 ft. in width by 13 ft. 6 in. deep, was first wedged from the rock; then a further depth of 10 ft. smoothly was scooped out in ovolo shape, the bellying roof being beautifully rounded.

A few yards from the rock's north end and outside "Monastery A" are the ruins of a fair-sized viháre which had twenty-four smoothed pillars.

Immediately in front of it a low mound adjoining the "Y road" when cleared of jungle showed above ground some plastered brickwork resembling an elephant's thigh.

#### Monastery B.

At its south extremity the "*Gal-gé*" rock adjoins a third monastery, probably distinct from "Monastery A." So much of the ground as covered the centre viháre and its annexes, as well as the hill behind, was opened out by Mr. Burrows. But to arrive at the true external boundaries a good deal of the jungle to the west and south had to be cut back.

The premises are not so extensive as those of "Monastery A." In former times there was an approach from Lan-káráma Dágaba (which lies about a hundred yards south-east) by a stone bridge thrown across a deep moat, or irrigation channel, 40 ft. in width.

"Monastery B" comprised, besides a square *pokuna* and some lesser buildings, a central viháre with its four satellites lying off the angles.||

The plan of the viháre is almost identical with that of popularly misnamed "King's (Maha Sen's) Palace." The steps led on to a broad landing, in which are inserted two columns to support the portico roof. The ovolo kerb stones of this portico impinge on two massive wing slabs on either side of the doorway.

The spreading coping of the basement "gangway" measures 57 ft. by 40 ft. 6 in. Some of the immense slabs which form the paving are nearly 20 ft. in length, and must have taxed the skill of even such adepts in stone building to adjust without flaw. The handsome moulded stone stylobate on which the building stands is about 4 ft. in height.

The viháre was supported on twenty-four columns, smoothly dressed, and flat topped for the stout roof beams to rest firm.¶

At the back of the viháre is a banked terrace, reached by steps. A boundary wall runs north to unite with the "*Gal-gé*," and south along a low rocky continuation of the gneiss strata,\*\* turning east sharply till it meets the *ela* (channel).

From this terrace a stone gateway admitted to the vast mound or small hill, to which Mr. Burrows refers.||

Behind this hill is a third elongated hump of bare rock, lined and stepped after the fashion of the "*Gal-gé*."

\* "The Buried Cities of Ceylon," p. 41.

† See ground plan of Three Monasteries near Lan-káráma, issued with Third Report (Sessional Paper XXXV., 1891).

‡ Sometimes termed "Tanguttara Pirivena;" but on what grounds is not apparent.

§ All pointing to the former existence of a walled structure on the rock.

|| Sessional Paper X., 1886, p. 2. Mr. Burrows had the basements of all five buildings freed of soil, and carried out some other slight excavation on the hilly ground to the west.

¶ This cluster of shrines may be taken as fairly representative of the class most favoured in the sacred architecture of Anurádhapura. Drawings accompanied the Third Report (Sessional Paper XXXV., 1891).

\*\* Upon the rock here are scored several figures, letters, and diagrams—many hopelessly worn.



## Area E.

Bounded north by Basawakkulam tank and the Arippu road, east by the town, south by the Puttalam road, and west by the Outer Circular road. At its south-east extremity is situated the Mirisaveti Dágaba. The ground immediately around this Dágaba had already been cleared, and all ruins which exist above the surface are known.

## Area F.

It was known also that there are not many ruins in this area to the west of the old city. Indeed, leaving aside the single "palace" bordering the Outer Circular, area F would seem to be entirely bare save for a few minor ruins scattered in dense jungle.

## Area G.

Whilst the Sinhalese gang was engaged in exploring and clearing ruins in areas D, E, and F, the Tamil coolies were set to work northwards between the Outer Circular road and the Malwatu-oya on the east, starting from the main road at the Native Resthouse. By the end of September they had thus explored the area marked G (about two miles in length by half a mile in average breadth) as far north as a line cut eastwards to the Malwatu-oya from the ruined stone bridge on the path to Pankuliya. A good deal of this tract has been sold and "chenaed."\*

Broadly speaking, area G (like E and F and most of D) is almost devoid of ruins as soon as the radius of the Dágaba influence—in this instance Abhayagiri as in area E Mirisaveti—and its monastic environment is once passed. Within a quarter of a mile of Abhayagiri Dágaba the sites of sacred buildings (the majority now only recognizable by stone boundaries and pillar stumps) are clustered thick. These bordering the roads have been ruthlessly indented on for modern requirements. A good deal—most indeed—of the land is now in private hands, and the owners have not been restrained by any scruples from breaking up and carting away wholesale boundary stones, pillars, steps, &c.—all, in fact, that could be turned to profitable use.

Two interesting discoveries were made in the midst of a general *bouleversement* which has resulted in semi-chaos.

## Monastery A.

(1) The first is the possible identification of the convent of the Abhayagiri Fraternity.

About 200 yards from the Native Resthouse, on the main road to Trincomalee and Kandy, is a shapeless crowd of thick stone piers, ranging from 6 ft. to 6 in. above the ground, just north of the roadside. These piers are roughly squared to an average width of 1 ft. 10 in.

The building had a frontage of 100 ft. with a depth of over 50 ft., and at the back a bay about 43 ft. by 25 ft. A verandah, 6 ft. wide, ran round the building inside, and cut the interior space into four rooms, a central hall with two rooms on either side, and a third behind. The proximity of the pillars and their bulk almost certainly indicate that the building was storeyed—perhaps many-storeyed—all above the ground floor being constructed of wood.† At the northern boundary wall of the premises a roomy *mandapaya*, or entrance porch, about 52 ft. square, with wide steps in and out, admitted into the convent close, facing the Abhayagiri Dágaba and immediately opposite the monastery.

No other single building of the magnitude is known among the Abhayagiriya ruins. It may not be rash, therefore, to regard the building as the veritable residence of the "Dhammaruchi Brethren."‡

If this surmise be correct, a clue is at once found to the identification of the so-called "Elephant stables" near the Jétawanaráma Dágaba, and the very similar pillared buildings at Thúpárama and Mirisaveti Dágabas.

## "Buddhist Railing" Site.

(2) Close to the Outer Circular road south of Abhayagiri Dágaba were found an octagonal shaft and *pukhul* capital (a type not hitherto noticed at Anurádhapura) and some narrow moulded slabs deeply morticed. When the raised site, some 140 ft. in length by 110 ft. broad, had been cleared of scrub search was rewarded by a valuable discovery—a stone post with three rails attached, in two pieces—a genuine fragment of a structural "Buddhist Railing."§ Continued search revealed a portion of the coping, and close to it two slabs of a rounded basement as originally built at right angles to each other. This fixed the south-east corner and determined the plan of the railing which followed the lines of the oblong site. Trial excavation brought up more pieces of rails and coping, and two additional members—a stepped sub-plinth and a low socle on which the quarter-round plinth rested.

There are other promising ruins adjoining the Native Resthouse and others south of the high road (Puttalam to Trincomalee).

## Viháre.

Noteworthy is a fine viháre ("pavilion" so-called) of the type best known from the two near the Ruwanveli Dágaba and the ruin popularly styled the "Peacock Palace." It followed the general arrangement of this class of building. The platform, balustrades, and guard-stones are *in situ*, partly buried, but the steps have been dug out and removed. The twenty-four pillars have squared shafts topped by splayed capitals with ornamental bands of dwarf musicians and jesters.

Including the two "pavilions" (really viháres) north-west of the Ruwanveli, the "Peacock Palace," and that in area Y near the Jétawanaráma, hardly more than half a dozen of these artistic structures are known.

Across the high road north of this special viháre, in chena, now private property, stood a large viháre on twenty-four pillars (not one intact) facing west with its connected off-buildings. The basement and all but half the guard-stones are beneath the ground. The steps and balustrades have gone the way of most of the stone in the neighbourhood. On the guard-stone faces are large conventional janitors overshadowed by nine-headed cobras. Three of the annexes can be traced. The main road has been run over the site of the fourth. They were sixteen-pillared, with smaller stairs of like design to that of the viháre.

\* Since converted into gardens and paddy fields.

† A rough ground plan, drawn to scale, was furnished with Sessional Paper, 1890.

‡ See *Mahāvamsa* regarding the Dhammaruchi, Théravada, and Jétawanaráma fraternities.

§ Mr. Burrows (Sessional Paper X., 1886, pp. 8, 12) mentions a "Buddhist railing" met with at Polonnaruwa. Measurements given mark it of the simple "post and rail" type.



Further north, amidst countless broken shafts, are a large and a small "stone canoe." The sides of the larger one are constructed of six monolith slabs, giving a total exterior measurement of 36 ft. 6 in. by 3 ft. Even this massive trough has not altogether escaped modern destruction. As with the giant "canoe" in the Outer Circular, near it lies a smaller "boat" cut from a single block of granite, 9 ft. by 3 ft.

Stretching north for a hundred yards or more must have been a wealth of minor viharés and connected buildings—monasteries attached to Abhayagiri Dágaba, with nothing now above ground to distinguish them from similar ruins already described. All have suffered rough handling.\*

Between Abhayagiri Dágaba and the "Kuttan-pokuna" no ruins have been met with in area G, excepting near the 5th mile on the Outer Circular road.†

Turning off thence due east, a heap of stone beams and an upright or two, hardly visible, denote that an ancient "*Yoda-ela*," or irrigation channel, was spanned at this point by a stone bridge.‡

Immediately east, about 250 yards from the 5th milestone on the Outer Circular road, is a strange-looking square building of solid brickwork.§

Nearly the whole of the upper portion of the building has fallen, and what is left of the west façade—the only one remaining—rent by fissures, devoid of much of its outline, and threatening to come down like the rest, is so incomplete that the task of arriving at the original plan of the structure is rendered exceedingly difficult.

The building is 30 ft. square at base. It was faced with plaster, which has peeled except in a few places. The basement was delicately moulded, and in the centre on the north-west and south sides protruded slightly. Above this basement comes a band of masonry between two string-courses; then an expanse of wall topped by similar ornamentation. The wall is recessed on either side of a central projection, flanked left and right by engaged pillars on the same plane.

The façade is pierced by five ovoid-arch niches, each of which once held a seated image of brick and plaster. The niches and pillars seem to have been exactly repeated in an upper tier separated from the lower range by cyma and stepped moulding, and finished by a moulded cornice. The east face of the building differed from the others in running straight. Possibly the building contains an interior chamber. On the top is a small cubical cella.||

Nothing is known of this building by tradition. Its age and object must remain an interesting puzzle, towards the solution of which sufficient data are not at present available.

A ruined viharé, well built on twenty-four smoothly squared pillars, is situated 80 yards to the north.

Further east is an elongated mound, rounded off on the west; a *pokuna* with remains of a building on its marge; and others hard by.

A few fathoms on commences a ruined causeway and bridge which connected this *godella* (mound) with another some 400 yards east across the Malwatu-oya. The Malwatu-oya is liable to heavy floods, and this causeway was designed to keep communication open at all times when the surrounding land was submerged. The causeway, 9 ft. wide, was built on three rows of wedged monolith piers (now only 3 ft. above ground), tenoned, with cross beams and five or six longitudinal slabs, after the ancient fashion. The interspaces between the uprights lengthways was not more than 5 ft. In the whole stretch of 308 yards hardly a beam or slab is left—a clean sweep by heavy floods. The bi-section of the causeway occurs exactly at the middle of the river.

On the wide *godella* across the Malwatu-oya are three or four ruins.

Half a mile further, towards the Jaffna road, lies a small cluster of similar ruins adjoining the Mánavela fields.

#### Area H.¶

During half of October both the Siphalese and Tamil gangs were working in the area marked H, about a quarter of a mile deep by a mile wide, which lies immediately north of Jétawanaráma Dágaba and between the paths to Paṅkuliya and Galkadawala villages.

Through the centre of this tract a path cut by Mr. Burrows (now re-opened) runs northward for two miles to the "Vijayarāma" Monastery and "Kiribat Vehera" Dágaba.

Area H (taking the Outer Circular as its south base) abounds in ruins studded as thickly as those in Y. As might be expected, in size and frequency they diminish in proportion to their distance from Jétawanaráma Dágaba. Of these ruins, all (save those in the strip cleared along the Outer Circular) are still hidden in jungle and only connected with one another by the narrow bypaths recently cut.

No description would be intelligible without a survey plan showing their relative position. For the present it must suffice to class the ruins here still uncleared, generally, as plain rectangular buildings with a large percentage of their pillars now reduced to mere stumps.

Between the path to "Vijayarāma" and that to Paṅkuliya in area H, enclosed within a substantial boundary wall, is at least a second extensive monastery, besides the one touching the Outer Circular road immediately north of Jétawanaráma Dágaba cleared by Mr. Burrows.\*\* Adjoining the former on the west is the large *pokuna* faced with dressed stones, north-east of the well-known sedent Buddha on the Outer Circular road.††

Close to the path to Galkadawala village from the Outer Circular road are some rocks with caves (silted up) and an inscription. This rock backbone runs southwards through the "*Gal-gé*" with its connected patches, and may be followed cropping out through Basawakkulam tank on as far south as the rocky east fringe of Tisá-veva, Isurumuniya temple, and the Vessagiri caves, in which are situated the cave dwellings alluded to by Mr. Burrows.‡‡

\* It is much to be regretted that land so crowded with ruins was ever sold, or that at least stringent conditions for the preservation of every stone *in situ* were not exacted from the purchasers.

† All this land has been sold since, and most of it converted into paddy field and garden.

‡ All trace of this bridge has since been obliterated by paddy cultivation.

§ Mr. Burrows is said to have examined this ruin, and there are evident signs of partial excavation. Unfortunately no record seems to have been kept.

|| A drawing, giving a tentative restoration of the west façade, appears in Second Report (Sessional Paper, L., 1890).

¶ See Map of Anurādhapura, 24 chains to an inch, issued with Second Report (Sessional Paper L., 1890).

\*\* Sessional Paper X., 1886, p. 5, paragraph 15: "A very interesting collection of ecclesiastical buildings, for which I am unable to find a fitting name."

†† Sessional Paper, *loc. cit.*, p. 3; "The Buried Cities of Ceylon," p. 77.

‡‡ "The Buried Cities of Ceylon," p. 75.



## EXCAVATION.

With the exception of occasional showers, usually light, the north-east monsoon, as far as regards Anurádhapura itself, failed. As a consequence, even the small amount of earthwork practicable with the limited gang of coolies was still further minimized.

## Jetawanarama-Lankarama Ruins.

The only excavation undertaken was the opening up of the mound on the "Y road" near the "Gal-gé." This belongs to the Jétawanaráma or Lan-kárama ruins. A week's digging exposed the foundation of projecting steps and a brick façade doubly recessed. On either side of the steps above the moulded basement rose a wall from which stood out the heads and forelegs of eight elephants—one at each angle and four fronting, resembling to some extent the "elephant revetment" of the piazza round Ruwanveli Dágaba.

The heads of the animals had utterly collapsed, and only the greatest care in picking out the *débris* prevented the fallen earth and brick from bringing away the rest of their bodies. Like the larger elephants at Ruwanveli, these were fashioned of suitable bricks, covered with a thick coating of plaster, on which were worked the trappings. The elephants project from the wall with their feet resting on the basement. On their heads they probably supported the coping.

Above the steps was built a brick *mandapaya*, or portico, with door frames of stone.

The excavation of the mound enabled a clear idea to be formed of the connection of the "Gal-gé" rock with the so-called "Elephant pokuna" situated less than 50 yards distant across the road eastwards.

## Abhayagiriya Ruins.

## "Buddhist Railing" Site.

Trenching was commenced round the "Buddhist Railing" discovered in September near Abhayagiri Dágaba.

At the south corner of the east front a length of twenty feet of basement and plinth were unearthed *in situ*. Along the rest of this face the line of stone had been removed, except at the north-east corner; the south face showed hardly more stone in position, and, on carrying the excavation across the Outer Circular road\* round the north and west faces, the same disappearance, except at the corners, was confirmed of all but short lengths of the lower members.

Nearly all the pieces of the rail were unearthed inside the enclosed site, some at a depth of 8 ft. below the surface.

The indescribable confusion in which the fragments were found heaped one upon another, and the almost entire wreck of the railing, leave little room for doubt that this unique relic of Ceylon Buddhist architecture must have perished under the ruthless destruction of those invaders from South India at whose door lies the mutilation and ruin of the best works of the sculptor's art in Anurádhapura.

The excavation has been so far successful, that the following data may even now be postulated:—

(i.) The railing was rectangular, 140 ft. on its north and south sides and 110 ft. east and west approximately.

(ii.) It consisted of seven members, together rising to a height of 7 ft. 6 in. above ground,† with a backing of brickwork up to the bottom of the rail plinth, *i.e.*, to the level of the ground inside.

(iii.) It was quite unornamented except at the four entrances.

(iv.) The entrances partook of much of the plainness of the rails. In lieu of the lofty *toran* (arches) of India with their richly carved cross rails, at the gateways stood guard-stones morticed to the rail at back. These elongated terminals rise above the coping. In width 1 ft. 1½ in., their tops are rounded off at a height of 5 ft. In design they display a chaste simplicity. The surface ornament is a tall lotus plant planted in a bowl-shaped vase (differing in each pair), the stalk throwing off leaves on either side and issuing in a full-blown flower or bud.

(v.) The railing was probably surrounded by a colonnade, some 10 ft. in width, of slight squared pillars.

(vi.) Inside the railing was an inner enclosure, within which stood further columns, tall, with octagonal shafts and ornamental capitals.

(vii.) Portions of a second moulded stone basement, with slabs "set" to carry brickwork, belong either to this inner enclosure or to vestibules to the railed structure.

The inner side of the railing on the west and south faces and the whole of the central space remain to be excavated.

## CIRCUIT WORK.

Between August 25 and 28 I visited the Eppáwela and Nuwaragam Kóralés, halting at Eppáwela, Turuwila, and the "Yakábēñdi amuna" on the Kalá-oya, where there were stated to be inscriptions not copied hitherto.

**Eppawela.**—On the site of an ancient viháre overgrown with jungle was found an improvised guard-stone broken into two, with a portion of a worn inscription of the tenth to eleventh century.‡

**Turuwila.**—On a fragment of square pillar head are a few letters. The name "Abhá Salamevan Maha Raja" can be made out with difficulty. Upon the bund of the fine tank is a ruined "Pattirippuwa" connected traditionally with King Mahanága. A bold flight of steps still leads down to the water's edge.

**Yakabendi Amuna.**—Contrary to expectation, no inscription was found upon the "dam-built-by-demons;" but, on other grounds, this gigantic work well repaid inspection. It was seen by Major Forbes in 1828, and his description applies to this day.§

From the deep square socket holes in the rocky bed of the river there would seem to have been a bridge, or a causeway, on both sides of the dam, uniting it to either bank. The piers and cross-beams of these bridges and the stones of an abutment of the *amuna* have been carried by floods some way

\* The road has since been diverted so as to clear the ruin.

† The later discovery of a further ovolo member, making *eight* in all, raises the height to 8 ft.

‡ This stone has been brought into Anurádhapura.

§ "Eleven Years in Ceylon," vol. I., pp. 202-3.



down stream. Among the stones of the upper courses of the amuna are portions of a frieze laid face downwards, which, as far as can be judged, bears figures of animals. A large cornice stone carved with a fillet of *hansas* is also noticeable. A stone-built temple adorned with choice carvings must have at one time stood near, and its ruins been despoiled for the building or repair of the amuna.\*

**Mihintale.**—Five days were spent at Mihintalé in order to gain some familiarity with the ruins which stud the several hills and the ground at their base.

A great deal of archaeological work has to be done at this place, so closely connected with the sacred history of Anurádhapura. The hills are honeycombed with countless cave-dwellings of hermit priests. Rock inscriptions abound. Many of these have a distinct palæographic value, exhibiting the gradual transition from the Cave character to a less ancient type.†

**Maha Kanadarawa.**—The old stone bridge, recently discovered, over the Kanadarā-ēla, six miles from Mihintalé, was visited.

It lies north and south and consisted of fourteen spans, of which the only one broken adjoins the northern abutment. The roadway of the bridge, varying from 8 ft. 6 in. to 10 ft. in width across the three uprights, was formed of seven horizontal slabs laid across the three centre and two end spans, and of six slabs elsewhere. The piers at the deepest point are now 5 ft. 6 in. out of the ground. This fine ancient viaduct is the most perfect example known.‡

At the close of November a few days were given to a portion of the Kēnda and Kadawat Kóralés with the object of revising the reading of several inscriptions partially copied by Drs. Goldschmidt and Müller in 1875, and examining others since discovered.

**Sangili Kanadarawa.**—A large tank breached and under forest. A fine ancient *gal-pennuma* (stone-spill), 92 yards in length by 10 yards broad.

Below the spill is an equally striking ancient stone bridge, ten spans, of the usual type.§

North-west is an open site on rock bed, known traditionally as "*Māligā-tenna*," with traces of ruined buildings. A Tamil inscription greatly weathered is on a pillar slab standing on the tank bund.||

The village can hardly have derived its name from the brave but infamous Sangili Rāja of Jaffna, the scourge of the Jesuit converts in the sixteenth century.

**Etaviragollewa.**—The square pillar bearing on its four faces an inscription of the tenth century, examined by Dr. Goldschmidt, has been much ill-used by the villagers. It lies on the side of the *pin-pāra* (village road).

**Etakada.**—Two inscriptions at this place: (i.) a Sinhalese pillar inscription in thick jungle, illegible as it stands; (ii.) within the temple premises a small slab (1 ft. 6 in.), engraved on all four sides with an old Tamil inscription. This was copied. The old viharé has been recently restored.

**Kidagallegama.**—An old temple of some importance once existed at this village. The viharé is raised on a platform, stone revetted in a repeated moulding.

**Nagirikanda.**—Ancient name "*Bamanogiriya*." Two hills. On the smaller a cave temple of the type common in the Kandyan districts—a natural cavern artificially transformed into a shrine by clay-built walls. There are two rock inscriptions of the fourth or fifth centuries.

**Galgirikanda.**—An inscription cut in very bold letters on the almost horizontal surface of the *gal-pota* (slab-rock). Since this place was visited by Dr. Müller, nearly half of the inscription, at its centre, has been destroyed by fire in a senseless attempt to discover hidden treasure. Rock-cut steps and two short cave inscriptions further attest the antiquity of the site.

#### TOPOGRAPHICAL SURVEY.

Mr. Snowden of the Survey Department left Anurádhapura in June after surveying a portion of the ruins in area Y. His work has since been plotted; but is too confined and partial to justify a fair attempt to work out the arrangement of the few ruins laid down on his plan as part of the whole tract circumscribing the Jétawanārāma Dágaba.

Messrs. Ridout and Young arrived in November. Unfortunately, it is doubtful whether other urgent departmental work will leave them free to devote due attention to the survey of the ruins.

The topographical survey of the ruins has hitherto partaken of an unmethodical character, fatal to real success. It should, *me judice*, be conducted upon these lines:—

(i.) Ruins close to the modern town of which least traces remain (such as the Abhayagiriya entourage) should be dealt with first, being more liable to further "disappear."

(ii.) Work should proceed from the whole to parts; *i.e.*, outer boundaries should be fixed, then the inner cross boundaries, finally the buildings, &c. Ancient water-courses, roads, &c., traversing the ruins should be laid down with as much care as the ruins themselves.

(iii.) Two surveyors should, if possible, be exclusively detached for archaeological work in the Island, and allowed to continue it unsuperseded so long as their health lasts. Nothing is more conducive to indifference, delay, and error than a series of surveyors required to take up half-finished work of this technical nature.

(iv.) One surveyor should be placed (subject to the general control of the Surveyor-General) under the direct orders of the officer entrusted with the Archaeological Survey in order to carry out any urgent work which cannot well await the regular detailed survey.

\* On a second visit to the Yakābēndi-amuna in 1895 these carved zoophorous slabs were taken down and photographed.

† Dr. Müller gives only nine inscriptions from Mihintalé in his work. ("Ancient Inscriptions in Ceylon," 1883, Nos. 20, 28.)

‡ By the courtesy of the Provincial Engineer (Mr. A. Murray) a detailed plan was furnished of this stone bridge (Sessional Paper L., 1890).

§ This ancient bridge was discovered by Mr. E. R. McDonnell, Superintendent of Tanks, North-Central Province.

|| Since removed to Anurádhapura.



## EPIGRAPHICAL WORK.

Separate reports on the inscriptions recently found and copied by the Archæological Commissioner (as well as those previously discovered, but either not published by Drs. Goldschmidt and Müller or needing revision), is held over until necessary assistance can be secured in editing these ancient records, which greatly tax the erudition of the most learned Oriental scholars.\*

A list of inscriptions inspected during the last six months of the year is appended :—

**Inscriptions.**  
(Examined in 1890.)

| No. | Korale.      | Village.          | Site.              | Class.         | Sovereign.                            | Year. | Remarks.†                            |
|-----|--------------|-------------------|--------------------|----------------|---------------------------------------|-------|--------------------------------------|
| 1   | Nuwaragam    | Anurádhapura ...  | Jétawanaráma ...   | Rock ...       | Wahaba ...                            | —     | Wasabha 66–110 A.D.                  |
| 2   | Do. ...      | do. ...           | do. ...            | Pillar slab... | —                                     | —     | } Early centuries                    |
| 3   | —            | do. ...           | —                  | do. ...        | —                                     | —     |                                      |
| 4   | —            | do. ...           | Jétawanaráma ...   | Slab ...       | Salamevan Abahay                      | —     |                                      |
| 5   | —            | do. ...           | do. ...            | do. ...        | Siri Saṅg Bo Abahay ...               | 8     | } Mahindu IV., 975–991 A.D.          |
| 6   | —            | do. ...           | do. ...            | do. ...        | Mihiṇḍu ...                           | —     |                                      |
| 7   | —            | do. ...           | do. ...            | Pillar ...     | Abhá Salaméwan ...                    | 1     |                                      |
| 8   | —            | do. ...           | do. ...            | Slab ...       | Parákrama Báhu...                     | —     | Parákrama Báhu I., 1164–1197 A.D.    |
| 9   | —            | do. ...           | “ Kiribat Vehera ” | Pillar ...     | Siri Saṅg Bo ...                      | 14    | Sena II., 866–901 A.D.               |
| 10  | —            | do. ...           | Thúpárama ...      | Slab ...       | Siri Saṅg Bo Abahay ...               | 16    | Mahindu IV. 10th century             |
| 11  | —            | —                 | do. ...            | Stone canoe    | —                                     | —     | Lilawati, 1208–1212 A.D.             |
| 12  | —            | do. ...           | do. ...            | Slab ...       | Abhá Salamewan Liláwatí               | —     | Kitti Siri Meghavanna, 304–332 A.D.  |
| 13  | —            | do. ...           | Ruwanveli Dágaba   | Pavement slab  | Mekavana Abaya...                     | (?)   |                                      |
| 14  | —            | do. ...           | do. ...            | do. ...        | —                                     | —     |                                      |
| 15  | —            | do. ...           | do. ...            | do. ...        | —                                     | —     | 4th century                          |
| 16  | —            | do. ...           | do. ...            | do. ...        | Mekavana Abaya...                     | 3     | Kitti Siri Meghavanna do.            |
| 17  | —            | do. ...           | do. ...            | Slab ...       | Nissaṅka Malla Káliṅga Parákrama Báhu | 4     | Kirti Nissaṅka Malla, 1198–1207 A.D. |
| 18  | —            | do. ...           | do. ...            | do. ...        | Parákrama Báhu ...                    | —     | —                                    |
| 19  | —            | do. ...           | do. ...            | Pavement slab  | Abhaya Salamewan Kalyāṇawati          | 2     | Kalyāṇawati, 1202–1208 A.D.          |
| 20  | —            | do. ...           | do. ...            | do. ...        | —                                     | —     | 5th century circa                    |
| 21  | —            | do. ...           | Vessagiriya        | do. ...        | Buddas Abahay Saláméwan Dápula        | 2     | Dápulu V., 940–952 A.D.              |
| 22  | —            | do. ...           | do. ...            | do. ...        | Siri Saṅg Bo Abhá Mihiṇḍu ...         | 9     | } Mahindu IV. 10th century           |
| 23  | —            | do. ...           | do. ...            | do. ...        | Siri Sang Bo ...                      | 10    |                                      |
| 24  | —            | do. ...           | do. ...            | Pillar ...     | —                                     | —     |                                      |
| 25  | —            | do. ...           | Tamil Ruins        | Slab ...       | —                                     | —     | Tamil                                |
| 26  | Kaḍawat ...  | Meḍawachchiya†    | —                  | Pillar ...     | —                                     | —     | } 10th century                       |
| 27  | —            | do.‡              | —                  | do. ...        | —                                     | —     |                                      |
| 28  | Eppáwela ... | Turuvila ...      | —                  | Pillar ...     | Abhá Salamewan...                     | —     |                                      |
| 29  | Do. ...      | Eppáwela ...      | —                  | Slab ...       | —                                     | —     | Tamil Dápulu V. 10th century         |
| 30  | Kéndá ...    | —                 | Sangili Kanadaráwa | Pillar slab... | —                                     | —     |                                      |
| 31  | Kaḍawat ...  | Etaviragolléwa... | —                  | Pillar ...     | Abhá Salamewan...                     | 10    |                                      |
| 32  | Do. ...      | Etákada ...       | —                  | do. ...        | —                                     | —     | 10th century                         |
| 33  | Do. ...      | do. ...           | —                  | Slab ...       | —                                     | —     | Tamil                                |
| 34  | Do. ...      | —                 | Nágirikanda ...    | Rock ...       | —                                     | —     | } 4th and 5th centuries A.D. circa.  |
| 35  | Do. ...      | —                 | do. ...            | do. ...        | —                                     | —     |                                      |
| 36  | Do. ...      | —                 | Galgirikanda ...   | Cave ...       | —                                     | —     |                                      |
| 37  | Do. ...      | —                 | do. ...            | do. ...        | —                                     | —     | —                                    |
| 38  | Do. ...      | —                 | —                  | Rock ...       | Batiya ...                            | —     | Bhātiya II. 141–165 A.D.             |

## STAFF.

Since July the Archæological Commissioner has been without a regular Clerk and Interpreter. The Government Agent generously endeavoured to help to some extent by sparing a Kachcheri clerk to work out of office hours. But the loan was understood to be temporary, and could not prevent inconvenience attending such a makeshift arrangement.

Work in connection with inscriptions has specially suffered. Representations to Government, coupled with an application for the services of Mr. D. M. de Zilva Wickramasinghe, Assistant Librarian of the Colombo Museum, has resulted in that officer being seconded to work under the Archæological Commissioner for a year.

The labour force employed, Sinhalese and Tamil, increased from twenty to thirty during the last two months of the year, is still quite inadequate for so vast an undertaking as the thorough Archæological Survey of the Island.§

H. C. P. BELL,  
Archæological Commissioner.

\* I am not aware of a single native at present (1890) able to read the variant form of character in vogue in Ceylon at different periods.

† Dates as given by the *Mahāvamsa* editors.

‡ Portions only. Original location unknown. Brought in to Anurádhapura from Meḍawachchi prior to 1890.

§ Archæological Commissioner to Colonial Secretary, No. 125, November 15, 1890.













South a.  
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